

Surah Mulk [67] part B

Linguistic Tafseer of aayaat 5 - 11 (of surah Mulk [67]) by Abdul Nasir Jangda:

Download [Mulk part B, lecture - Abdul Nasir Jangda - MP3](#)

Brief Introduction:

This surah has a strong **Theme of Accountability**.

The disbelievers would think of death as a way out from the hardships of this life, and an end to all debts and troubles.

However, Allah sent the Qur'an to confirm that such a mindset was false, and that we would be responsible for every single action of ours.

The disbelievers tried to flee from this message because they did not want to experience the anxiety of being responsible for their evil actions. The surahs' from this Juzz/para onwards would emphasise this Accountability.

The warnings and threats in this surah are a mercy because it wakes them up from their deep sleep of misguidance.

Ayah 5:

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا
لِّلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

wa la qad zayan-naa as-samaa'a ad-dunyaa bi massaabeeha wa ja'alnaahaa rujoomun li-shayaatteen. wa a'tadnaa lahum adhaaba as-sa'eer.

And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire.

ZayyanNA - WE Beautified

samaa' al-dunya - The sky which is above us which we can see (including our space, universe etc.)

Dunya - something which is;

a - near (aDna)
b - lesser share (dunYa).

Zayyanna - Zeena - Adorn / beautified.

Allah mentions ZayyanNA - WE Adorned (the lowest sky).
The WE is used to imply Royalty and Authority to a Authoritative being. (Majestic We).

The tense of the Qur'an has changed from 3rd person to 1st person [Iltifaat - transision]. (i.e. Ayah 1 is 3rd person - tabaarak aladhee [blessed is HE who... Ayah 5 is 1st person - zayyanNA - WE adorned...)

Why did this transision take place in ayah 5?

Whenever Allah mentions the creation of the sky, He mentions 1st person.
When He mentions the adorning of the sky - He shifts it to 1st person and Majestic form (i.e. We).

Other examples are in surahs':

- Saffaat 37: 6.
- Ha-Meem/Fussilat 41:12.

So being a Master and Creator is in 3rd person, and being the One who adorns this samaa'/what is above us - is in 1st person.

This refutes the orientalist who said the Qur'an is flawed because of continuous tense changing. Rather, every tense transision (iltifaat) is based on an organised specific wisdom.

In this case, it may be that Allah is showing us the subtleties of the beauties of His creation, a closeness to us - so it is in 1st person.

وَجَعَلْنَا السَّمَاءَ سَفْكًَا مَّخْفُوطًا ۚ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

And We have made the sky a roof, as a protective ceiling [over you]. Yet they turn away from it's signs.. [Ambiya [21:32](#)]

This sky protects us from many harms i.e. harmful rays from the sun (through the protection of the Ozone layer), aswell as a defense from many asteroids etc.

Ayah 5 continued...

Masaabeeh (Lanterns) - Misbah - Subh - Red (arabic: Humra).
(Ibn al Faris - the famous arabic Linguist held this view.)

These Lanterns/Masaabeeh could refer to the Stars, and other meteors,

wa ja'alnaHA rujooman lil shayateen (and we made IT/HER missiles for [punishing] the devils).

What is the HA = it/her referring to?

Some scholars say;

- The stars.
- the Sky (because sky/samaa' is an arabic word in the arabic language).

Rujoom - Rajm - throw rocks, or it can also mean to throw something aside/away.

Rujoom = things which are thrown at the shayateen.

Before the Prophet Muhammad (peace be upon him) got the message, the angels' in the sky would be writing and discussing the destiny of the people of the earth. The devils would sit at the top of the sky and listen to what the angels said and then give this information to a soothsayer while mixing it with hundreds of lies.

So when the Prophet Muhammad came, Allah made angels guard the skies and make them throw fireballs at these devils and to repel and to keep safe the message of Prophet Muhammad and his ummah (sal Allah alayhi wasalam).

So Allah beautified the samaa'/ sky and then made it protected aswell. So Allah is demonstrating to us that He created the skys to beautify the sky and they are also a means of fighting the shayateen.

In [surah al Kahf \[18:22\]](#) - Rajm can also have the implication of taking guesses (Rajman bil ghayb - taking shots (assumptions) of the unseen).

If we use that definition - then Allah may be implying that He has beautified the samaa'/sky with stars to TEST the devils and those who associate themselves with them and horoscopes. Since people look at the stars and take guesses (Rajman bil ghayb - shots [guesses] of the unseen).

So Rajm in this ayah could imply:

1 - **the Angels throw (Rajm) fireballs** [Najm al-Thaqib (piercing burning stars) - mentioned in surah Tariq] at the devils who try to hear the talk of the angels in the sky.

2 - the **Stars are a test and a means of fake fortune telling** - guesses at the unseen, for the devils and those who get involved in reading the stars for horoscopes.

Qatadah: - Allah has created stars for 3 purposes:

1 - to beautify the sky.

2 - to repel and fire at the devils.

3 - the signs for a traveller to find his way as a map in the sky. [i.e. If he knows where the North star is, he can follow it in relation to where it is located when he is at home.]

Wa a'tadna lahum adhaab al-sa'eer - We have prepared for them (the devils/soothsayers) adhaab al-sa'eer.

Adhaab (punishment) - Adhbun (to be very sweet). It is possible that this word has a double yet opposite meaning at the same time.

[similar rule applied to other words: i.e. Nusub is a word in arabic which means firm yet wobbly/shaking at the same time.]

Others say that Adhaab is an individual word in of itself.

Sa'eer - Si'r - A fire that is blazing or flaming. Solar flare is also called this because it increases.

Si'ar al-Ta'aam - the price of food carries on going higher and higher, just as the flame carries on going upwards.

Sa'eer - A flaming and increasingly blazing fire.

These devils will enter into a powerful fire which is blazing in which they are tormented. It is not a normal fire (naar). It is a Sa'eer (powerful fire).

So if these devil Jinn were to ask how they will be punished in the hellfire if they themselves are made of fire. Then Allah answers them. Whenever He will mention punishing devil Jinns' - He will mention Sa'eer - a powerful fire which increases in its strength of burning.

So these jinn which are made up of fire will not be able to handle the burning of Sa'eer (enraged flames).

Sa'eer also mentioned in:
Surah Saba', Fatir:6,

The first 5 aayaat spoke about Allah.

The next 9 aayaat (ayahs 6 - 14) will talk about the consequences of making a choice. The first 6 of these 9 (ayahs 6-12) will talk about making the wrong choice. Then there is one ayah talking about those who make the right choice.

Why are there 6 people about those who make the wrong choice and only 1 for those who do good?

Because this surah focuses on warning and Indhar.

Ayah 6:

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَئُسَ الْمَصِيرُ

wa lil-ladheena kafaroo bi rabbihim adhaabu jahan-nam. wa bi's al masseer.

And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination.

wa lilladheena kafaroo - and for those who disbelieve..

The 'wa'/and shows that it is a continuation from the previous statement.

..those who disbelieve - this is placed at the beginning of the ayah [taqdeem] = Exclusivity in regards to those who disbelieved (kafaroo).

Kufr - Kafara - to hide something. I.e. In Classical Arabic, the farmer who placed seeds in the soil and hid them from sight was called a Kafir.

Ghafara sounds similar to Kafara - both mean to cover.

- Kafara has a NEGATIVE connotation. So it is used to refer to hiding/covering the truth [with falsehood].

- Ghafara has a POSITIVE connotation. So it is used to refer to hiding/covering bad deeds.

..bi Rabbihim - (those who are ungrateful) with their Master.

Rabb is used to put guilt into the disbeliever. Your Master who made you, provides for you, gives you all you have, and you disbelieve in him..?

..adhaabu Jahannam - (for them is the) punishment of Jahannam = Torture chamber [from Jahnaam in Farsi/Persian which means Torture chamber].

Bi's - evil/disgusting

al Maseer - a place where someone ends up after a journey.

Ayah 7:

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ

idhaa ulqoo fee haa sami'oo lahaa shaheeqan wa hiyya tafoor

When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

Idha - when (future tense).

ulqoo - placed. Ilqaa is to pick up something and place into something else. (i.e. A child will pick up a bug and put it in a jar.) - This signifies the weakness of the disbeliever and how he will be picked up and put into the worst destination - the torture chamber of hell.

fee haa - in it.

Sami'oo - they will hear (Jahannam)

Shaheeqan - to inhale heavily while making a loud sound while inhaling. Like a big beast inhaling when it is growling.

Shaheeq is also mentioned in surah Huud;

فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا رَفِيرٌ وَشَهِيقٌ

As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling. [Huud 11:106]

This torture chamber is like a beast which breathes heavily/growls

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَّزِيدٍ

On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" [Qaf 50:30]

Tafoor - Fawran - quick and fast. I.e. When water immediately heats up. so hell will boil intensely and it is like water rises up fiercely quickly.

Ayah 8:

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا
أَلَمْ يَأْتِكُمْ نَذِيرٌ

*takaadu tamayyazu min al ghaydh. kul-lamaa ulqiya fee haa fawjun sa'aluhum
khazanatuhaa alam ya'tikum nadheer.*

It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"

Takaadu - it almosts..

Tamayyaz - when something explodes and its parts separate. 'blows to bits'.

Min al Ghaydh - from the Anger.

Anger:

Ghadab - anger

Ghaydh - Extreme rage and anger.

Fawj - like an army crowd, who are easily noticeable. Moving along quickly. They are prisoners of the hellfire.

When each fawj/recognisable group is approaching the gates of hell

khazanatuha - gate keeper (of it - hell)

Sa'ala-Hum - Ask Them

a lam ya'tikum Nadheer - did not a Warner come to you all?

They will say No Doubt, Indeed (Balaa) - a Warner came to us and we lied against him. And we said Allah does not send down (Nazal) anything [of guidance].

You are in **Dalaalin Kabeer - Clear Massive Error**. They are saying this to the Warners' and the believers'.

Ayah 9:

قَالُوا يَا قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِن أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

Qaaloo balaa qad jaa'anaa nadheerun fa kadh-dhabnaa wa qulnaa maa naz-zalAllahu min shay'in, In antum il-laa fee dalaalin kabeer.

They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'Allah never sent down anything (of revelation), you are only in great error.'"

Qaaloo - they said (past tense).

Past tense can be used to signify certainty of a future event. I.e. What is being said about the future is as real/factual as the past itself.

Law kunnaa nasma'u aw na'qilu - if only we were of the hearers or of those who used their intellect

maa kunnaa fee as-haab as-sa'eer - we would not be in the companions of the increasingly burning fire.

Ayah 10:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

Wa qaaloo law kunnaa nasma'u aw na'qilu maa kunnaa fee as-haabi al-sa'eer

And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

naSma'u - sam' - listen.

na'Qil - 'aql - that which is used to restrain/restrict something. I.e. Your intellect restrains you from doing stupid things.

'iqaal - a rope used to tie/restrain a camel. Mi'qaal - a mountaneous fortress to restrain the enemy.

We see that the disbelievers would cover their ears when the message was conveyed to them. (i.e. In the case of Prophet Noah and Prophet Muhammad.)

Allah praises in surah Zumar those slaves of Allah who listen and follow the guidance; Fa bashir 'ibaad, aladheena yastami'oona al qawlu fa yattabi'oona ahsanah (so give good news to my slaves, who hear the message and follow it in the best way).

Maa kunnaa FEE as-haab as-sa'eer - we would not have been IN/AMONG the companions of the fire.

This is used to signify regret because they are amongst a group of people - all who are complaining - causing their hardship to increase because they cannot find comfort or friendship in these people.

Ayah 10:

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

Fa'tarafoo bi dhanbihim fa suhqan li as-haabi al-sa'eer

And they will admit their sin, so [it is] alienation for the companions of the Blaze.

Fa'tarafoo - I'raaf - A'raaf - to Recognise.

I'taraaf - past tense, they have recognised their guilt.

bi Dhanbihim (they accepted - their sin) - Dhanb - their shameful sin. The sin is mentioned in ayah 6 - of recognising the favours from Allah but being ungrateful to Him.

Dhanb - Dhanab - Tail - when a cat chases a mouse, it's tail follows it. Similarly, when someone does a sin - their sin follows them everywhere they go (even if they think they have left it behind).

The only way to get rid of the dhanb - tail, is to cut it off. And that is done through tawbah - sincere repentance to Allah.

fa - so/then

**Suhqan - to want to get away from something really gross and disgusting.
That which is devoid of any type of good and blessing.**

suhqaN - (maf'ool mutlaq) - Exclamation mark. = An extra emphasis.

Fa Suhqan li as-haab as-sa'eer - So extreme disgust for the companions of the increasingly intensely burning fire.

This guilt will not help them at all in the Sa'eer (intense fire), they have the chance in this worldly life however.

Surah Sajdah 32:12 -

**وَلَوْ كُنُوا الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا
تَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ**

And if you only could see when the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty."

Hadith: *Maa lam yughargharr* - So long as the soul of the person has not left his body, he has the chance to change himself for the better.

Surah Mulk Part C coming soon insha' Allah...